

health so well as those who, for very many years, have scarcely ever known what real health was.

My brother-in-law, Joseph Crosfield ^{at present} is engaged in a religious visit to Norway & Denmark, chiefly among those professing with Friends. During his absence, my family joined the younger ~~members~~ ^{members} of his family at Barmouth, on the coast of North Wales, which was mutually pleasant. I am glad that my brother in law has felt drawn to visit the Fds in Norway. Having been there myself, I having had "a hand" in introducing Norway to my dear Father 20 years ago, I naturally feel interest in anything that concerns it. When, in 1857, I was strongly urged to visit Norway on account of my health, which at that time was so poor that I was unfit for business, - I entirely refused to go unless my Father

would go with me. I felt that I could not bear even to cope with the idea of a journey of such a kind, in my weak state, unless he were with me. My aunts were not well pleased with this, because they thought that my Father was not in a state of health to render it suitable for him. However I "stuck to my position", I now thinking carefully over the arguments on both sides, my Father ultimately decided to accompany me. This journey was the means of stirring up in his mind the Christian interest both for M^{rs} & others in that land, which led to the numerous visits he afterwards paid. So that I have often thought how even my poor health was made an instrument of in bringing about good to Norway. And these visits of my brother (who also joined us in 1857) seem like a kind of sequel. My Father-in-law, Isaac Robson has lately returned from a rather extended

2
even this blessing of Divine guidance is
offered to man; viz that this is a part
of that mercy which is extended to
the human race solely for the sake of
the one offering of our Lord & Saviour
The Willburites are very "strong" upon
the doctrine of "inward light", & very
strongly condemn the tendency which
exists ^{visibly} too ~~extensively~~ in many places, to
rely upon what Christ has done for
sinners, as though everything was ac-
complished & finished by His atoning
sacrifice, without reference to a true
surrender of heart to Him. But their
tendency is, while espousing the one
side, to fail to uphold the great truth
that no amount of "obedience" can
~~secure salvation~~ secure salvation,
except as the fruit of a real faith in
the efficacy of the Saviour's blood*. They
do not perhaps (like some of the
Hicksites) go so far as to deny the
efficacy of that sacrifice in toto; but, in
failing to uphold it, they virtually
preach a one-sided & defective Gospel.
But how important is it, that those
who see this defect, should take great
care that they do not undervalue the

x and even here, it is not granted because of obedience, tho' that may be an essential proof of living faith.

West Bank,

York 23/8mo. 1871

My dear Friend
Francis Cotton

It is a long time now since I received thy last acceptable letter. During the past 12 months I have been much from home with my family, owing to extensive alterations in my dwelling "West Bank," which had become too small for the requirements of my family. Our protracted absence from home has however been very beneficial in strengthening my health, & indeed that of us all: notwithstanding the strain during the early part of it, caused by the illness & death of a dear little baby, which circumstance I think I told thee of in my last. This personal increase of vigour I feel to be a great favour. None can rightly appreciate the blessing

importance & necessity of knowing
^{not only as having glided off sin, but also}
Christ, ^{by his Spirit}, as a present
living power! bringing everything into
obedience to himself; & thus, while
thinking & calling themselves "orthodox",
really lurching into the opposite
error, & proclaiming the other half
of the truth only! The longer I live,
the more I feel persuaded that a
mere historic "saviour" will avail
^{nothing unless we yield our hearts to him.}
^{He will not save us because he died for sinners.}

And yet how fearful is the other
extreme! We have had a lamentable
manifestation of it recently in one of
our M^{ts} (Manchester), where, within
a few weeks, the leader of the party
was disowned, & several others have
since resigned their membership.

They have, for years, given much
trouble & pain to M^{ts}; & several
times ^{they} Committees of the Yearly
M^{ts} have been appointed to cooperate
with the M^{ts} to which Manchester
belongs (or possibly it may have been
numerous visits of the same M^{ts}'s
Comm^{tees}?) On the very day on which

the disownment of the "leader" was read
(in the prep. M^{ts} I think), he was hurried
from this earthly scene by a frightful
attack of small pox. His widow has
since gone deranged. Such occurrences
are indeed very sad & solemn warnings,
though I would not have then supposed
for a moment that I imagined such
an event might not equally have
fallen upon a true Christian believer.
But they "see the storm come on, yet
feel his shield between"!

And yet I have felt really distressed
at hearing a remark like ^{the following} ~~this~~ from a
minister who is, at least, in no present
danger of erring upon the same side;
"Yes, they cast off their best men"
(referring to the "Beaconite" secession
many years ago) "I now this is the
result" - meaning the present sad
opposite error. But it is just
such mistaken & shortsighted remarks
& sentiments as these (which virtually
justify one form of error & call the holders
of such error "their best men") which
create the opposite error, & produce

to very malady which such so loudly deplore
& justify "Beaconism, even in measure,
is to endanger Hicksism! on the principle
that extremes most surely beget extremes.

Perhaps I may not have made myself
quite clear, & it may seem needless to
attempt to explain what was understood
long before I understood it in measure,
as I have done? But really the tendency
in this land to lurch towards first one
extreme, & then the other, by different
people, seems so great, as to keep the
subject almost necessarily in a prom-
-inent & conspicuous position. And this
must be my excuse for alluding to it.
There was a time when our Society, as a body
held, perhaps too exclusively, to the impor-
-tance of obedience to the dictates of conscience.
In connexion with this there was a care
& precision about externals — modes of
speech & dress — which though not wholly
unimportant, nevertheless received an
undue share of attention, & caused a
natural tendency to reaction. Now
the thought about "dress & address" is
practically pretty much thrown overboard
& the plea for "liberty" is loud & strong.

we hear little comparatively about
 "the Light within", & much about
 "believing" in Christ's atonement & "finished
 work." And though I would not
 doubt that there is much genuine &
 practical piety, - perhaps more than
 there used to be, - yet I do fear sometimes
 that those vital practical truths which
 constituted the very essence of "Quakerism"
 are rather at a discount, ^{with not a few}. When
 a remark has been made that our
 early Friends used to hold such & such
 views, the reply has come "Don't let us
 hear what Friends thought, but what the
New Testament says." All this sounds
 very "evangelical". But is it not as-
 sociated with a measureable inability
 to see the Truth from that clear standpoint
 from which many of our early Friends
 saw it? Far be it from any of us to
 fall back upon them, except as their
 doctrine was the Gospel truth!

My Uncle - by marriage - Benjamin
 Seaborn has been called to his heavenly
 home. His loss to the Church & our section
 of it in particular, is a severe, & I may
 almost say, irreparable one. His labors

was like that of my dear Father - full
of assurance of everlasting blessedness.
Many however are still spared who
are largely gifted, & not a few of these
belong to our Cork L. M. So that
I had not need write as though
there was not very much to be thank-
ful for.

I enclose a peace tract which I
wrote last winter. All cannot ac-
cept it, & I did not expect they could!
Some (Ird!) think it irreverent. But
I answered, "If the description of sad
realities seems irreverent, what must
the awful realities themselves be?"
It does not do to smooth & smother up
hideous evils, nor - still worse - at-
tempt to justify them by the new Testament
as Dr. H. L. has done.

With much love, in which my dear
wife unites

I remain thy friend sincerely
& affectionately

Chas. Backhouse